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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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THE BRIGHT SIDE.

ARE men inherently lazy and selfish? or are they really public spirited and industrious, and never self-regardful except by the force of circumstances which engender bad habits? These are questions that at once arise in the mind of one who is looking toward a reconstruction of society. The Fourierists started off on the assumption that men are lazy. The unattractiveness of labor was taken for granted, and, if we mistake not, made a constant element in all their calculations. The world at large, we think, regards itself as lazy and unpatriotic. A visitor at a successful Community will generally say: "Your success is wonderful—is splendid; but then the world is too selfish to repeat any such experiments." However, until the contrary is proved, we shall continue to believe that there are hundreds, thousands, and tens of thousands who are selfish only for the reason that they have never had a chance to be public spirited. Selfish principalities keep men down and require them to be selfish.

John Stuart Mill has some ideas on this point which deserve to be reiterated. "Mankind," says he, "are capable of a far greater amount of public spirit than this age is accustomed to suppose possible. History bears witness to the success with which large bodies of human beings may be trained to feel the public interest their own. And no soil could be more favorable to the growth of such a feeling than a Communist association, *since all the ambition, and the bodily and mental activity, which are now exerted in the pursuit of separate and self-regarding interests, would require another sphere of employment, and would naturally find it in the pursuit of the general benefit of the Community.* The same cause, so often assigned in explanation of the devotion of the Catholic priest or monk to the interest of his order—that he has no interest apart from it—would, under Communism, attach the citizen to the Community."

The passage marked in italics completely answers the question with which we started. It refers us to a fundamental principle of our being. The fact is, we have a love of action—a love of labor. If we cannot work from one set of motives we will from another. The faculties of the heart and mind are not so easily eradicated. They may take new directions—may, indeed, go through some transmuta-

tions. We may almost every day see women wasting their hearts on small and unfragrant dogs. They do so because they have no proper outlet for their philoprogenitiveness. Thus in the end we shall find that we are not all radically lazy and selfish: we shall find that nature is in conspiracy with the public spirit. We may say that men are selfish because they have no channels for the public spirit; and we may predict that men will be public spirited when they are put in a place where they have no private interests to look after.

But it must not be expected that the transition from selfishness to patriotism will be a painless one. To assume the existence of institutions that will make people unselfish, is, after all no better than begging the question. There can be no such fashions until a new spirit comes into the world to lift it out of the evil one, and refashion it.

THE GRANGERS.

IV.

ONE of the main objects of the Grange is announced to be "to afford its members an opportunity for social, intellectual and moral improvement."

The isolation, monotony and drudgery of farm life, as almost universally carried on, is one of its most prominent and repulsive features. It is one too, which bears hardest on women and children. Dwelling apart each by itself, farmer-families have none of the excitement of city or town life. The farmer himself has some freedom of movement and contact with his fellows. He goes to market, to the railroad-station, to the post-office. Thus his daily round of farm duties is slightly relieved. But even these breaks in his monotony are apt, in the present spirit of business life, not to be of an elevating nor improving character. The life of a farmer's wife is still less attractive. There is but little hired household "help" obtainable in these days that is intelligent and capable. "The farmer's wife, therefore," says the Grange correspondent of the *Tribune*, "though she may be able and willing to pay for good assistance, cannot get it, and is obliged to make a slave of herself, working from sunrise to sunset through the long summer days until nature itself fairly gives way. This is no exaggeration; it can be seen in the haggard looks, and heard in the weary sighs of overworked farmers' wives in the East and in the West. There are broad acres of highly cultivated land groaning under abundant crops, good houses and barns, fine stock, and money to the farmer's credit in the bank; but the order and cleanliness that reigned indoors in harvest time, when twenty hungry men sat around the farmer's board, as well as when the family only were there, were too often purchased at the price of the premature old age of the wife."

To break in upon this monotony of work and drudgery is one of the things attempted by the Grange. To every Grange, women are admitted as members and officers. They participate equally in its work and enjoyments. Once every two weeks, and sometimes every week, the members meet in some convenient hall, either hired or owned by them for the purpose. Each family brings its basket of food. Cooking utensils, dishes and tables are owned by the Grange. Many hands make light work, especially when working in this Community way; a bountiful feast is soon prepared,

is partaken, and the afternoon is spent in social pleasures or in conversation and discussion on subjects in which they are interested. Literary exercises, such as readings, recitations and debates are in order. Speaking of the admission of women to the Grange, and the character and effect of these social meetings, the Patron's Hand-Book says:

"The participation of women in its work and enjoyment is the most admirable feature in its plan of exercises. It does not take woman out of her proper sphere, it does not encourage political aspirations among women or give license to the 'strong-minded;' but it makes woman the companion, friend and associate of man; it enables her to exert her refining, improving influence over him; and in the pleasant social enjoyments of the Grange-room, with its library, its piano, or cabinet organ, its sweet songs, and its interesting discussions, her own mind is enlarged and cultivated, and she is no longer the household drudge and slave but the helper and good genius of her husband, brother or son. The influence of this commingling of the sexes is still more beneficial to the stronger sex. In these social gatherings there is a bond which draws the young farmer to an agricultural life. It is surrounded with new charms, new facilities for culture, new sources for enjoyment, and he no longer yearns for city life and its dissipating and corrupting influences. The farmer of more mature age finds also far more enjoyment in these social meetings of the Grange than in the farmer's club, if he were a member of one, or in his tavern or ale-house haunt, to which he had resorted to get away from the humdrum life of his cheerless home.

"In connection with this opening of the Grange and some of its official positions to woman, there have grown up in the Western and some of the Southwestern Granges two features which greatly enhance its social character, and make it far more attractive than any similar organization has ever been, viz.:

"1. *The Festival or Picnic Days*—occasions when neighbors learn to know and love each other, and the consciousness not only of present enjoyment, but of a common purpose and aim gives them a feeling of kinship; and, while it delights all, elevates and cultivates the intellect and improves the heart.

"2. *The Family Day*.—At certain times, usually once a month, or once in two months, in the Granges of the Northwest, the members of the Grange assemble at their hall, bringing with them their wives, who are usually also members, and their children, the younger as well as the older—babies, little, wee, toddling things, and the stout and boisterous four-year old, as well as the older boys and girls. There are no grave discussions of Grange topics on these days, no formalities of ritual or field work; but every farmer and farmer's wife has a basket of provisions, and the tables of the Grange-room are presently spread with a bountiful feast, to which the children sit down first; and when they have been satisfied the older children in turn wait upon their parents. Songs, recitations, plays, puzzles, charades, and often dancing some simple country dances, in which parents and children join, where blunders and false steps only increase the merriment, close a very enjoyable day."

Another interesting feature is the establishment of Grange libraries. A list of books suitable for such libraries has been made out by Mr. Saunders. A Grange publishing-house has been opened in New-York, for the publication of works on Grange topics, and as an agency for furnishing books for Grange libraries. A monthly illustrated magazine, entitled *The Grange*, has also been projected, and a Grange Pictorial Family Bible has been issued.

The ritual and formal exercises of the Grange are similar to those of other secret organizations in their general character. The ceremonies of initiation and admission are of course secret. But says the Patron's Hand-Book, "we may say truthfully, the social element prevails, and the feeling of brotherhood and of a purpose of fellowship and coöperation is made prominent in all." The musical feature is largely developed, and a collection of songs with accompanying melodies adapted to the wants and purposes of the order has been compiled, by one of the lady officers of the National Grange.

We have in these papers attempted to outline the history and prominent features of the Grange movement. It must be regarded by every student of society as one of the important signs of the times. It is a great uprising of the common people, indicating a wide-spread aspiration for social improvement; a capacity for unity and organiza-

tion before unsuspected, unknown. Evidently the best thing that is to come out of it, is the education of its members into a larger social life and sympathy; into an appreciation of a better home life. The farm is not the only field for care and culture; the best crops are not raised out of the prairies, however rich with the material deposits of the ages. Human life is the true Grange—its culture the highest husbandry. Through the intercourse, organization, and education of the farmers' Grange we may hope that fair and inviting glimpses may be caught of the higher field and objects of culture; and so the Grange-room become the educator of its Patrons in the elements of Socialism and Stirpiculture.

THE SOCIAL MOVEMENT OF THE ANCIENTS.

I.

TO THE EDITOR OF THE SOCIALIST:—I am inclined to think that the Communism that is involved in the socialistic movements of this century is a continuation of a great movement that existed several centuries before Christ. It is very true that the classic authors did not mention, or if they mentioned, did not attribute due importance to this movement; but their neglect can be excused by one of these two miserable palliatives; either that the historian was poor and depended upon his tact in pleasing the ruling powers, or that he himself belonged to the patrician class, whose interests made them averse to the development of Communism.

My attention was first attracted to this subject in 1868, by Mr. Henry Tompkins, of the Friendly Societies' Registration in London, who gave me points which I followed while on the Continent. I am also indebted to Professors Vogt, Errera and Vigano, who referred me to the volumes of Mommsen, Wescher, De Broglie, and others. These authors and archaeologists are opening up a field of investigation in Communism, that bids fair to be as fruitful of developments in unchronicled love of humanity among the poor as the classic authors' written works are rich in the tales of competitive antagonisms and death. But their evidence is nearly all derived from the silent inscriptions upon slabs and urns and sarcophagi that survive the corroding vicissitudes of the sad centuries. In fact, the industry of the archaeologists may yet reveal as valuable contributions to the science of Socialism as the fossil diggers have revealed to their more popular branch of paleontology. It appears from multitudes of inscriptions that have weathered the storms of more than two thousand years, that social organizations of the laboring classes existed simultaneously in Asia Minor, Egypt, Greece, and Rome. The variety of names for them found on the relics are more attributable to epochs and languages than to differences in their character and tenets of association. Where the Greek was spoken they were called after the term *Eranos*, meaning a meal of victuals in common, or food for which a common assessment was made upon members who enjoyed it by mutual consent. Hence the *Eranes* were organizations or coöperations for the purposes of self-support, and partook more of the character of the Community method, such as in our day exhibits itself in Oneida and at the *Société de Condé, sur Vesgre*, than of the more prevalent coöperative associations, like the Equitables and Sovereigns. This term *Eranos* is unmistakable in meaning. An obloquy attaches to it, pretty much the same as to our word Communism, wherever it is used in the classics; because these societies existed during that period of the world's career when the sovereignty of the individual was more fierce and intolerant toward the meeker spirit of mutual help than it is now. Yet evidences are abundant that these Communities existed in large numbers; that they obtained no little moral and pecuniary aid from outside; that they were persecuted by the politicians, hated by the *optimates*, and were obliged to assume a good deal of veneration for the gods, and play other social as well as political counter-tactics, to exist.

Another name, that of *Thiasos*, was given to a similar, and it would appear cotemporaneous, class of organization. In fact, so far as I am able to determine, the *Thiasoi* and the *Eranoi* were pretty much one and the same thing. But as the term *thiasos*, with the various forms of verb and substantive, refers to demonstrations of joy; such as marching, dancing, singing and the like, in the open streets, it appears that they were one kind of organization with two names—that of *Eranes*, the secret society that met twice and sometimes four times a month; and the more generally known *Thiasos*, who sometimes paraded in large numbers in the open air.

Mr. Tompkins, who is devoting his very useful life to statistical matters regarding the Friendly Societies of Great Britain is, I fear, a little too prone to picture analogies between the ancient and the modern form. Studying the former from the light he and others have rendered me, I am strongly suspicious, that though they were distinct from the bacchanalia and the more ancient *erotia*, yet they were Communes or Communisms whose tenets involved nearly all the elements of the advanced Communism of to-day, rather than the extremely circumscribed standard of liberty and development to be found in the Friendly Societies of Great Britain. According to Mr. Tompkins's list, which is always official, the Friendly Societies number 23,000, with an aggregate membership of 1,700,000, and a capital of nearly \$50,000,000. The comparison, therefore, is at least respectable. I quote from his pamphlet on Friendly Societies of Antiquity:

"Let us now consider what these companies were which are called by the names of *Eranes* and *Thiasos*, and of which the following and other inscriptions have revealed the number and importance. These companies were formed of members who met together to sacrifice to certain divinities and to celebrate their festivals in common; besides this they assisted the members who fell into necessitous circumstances, and provided for their funerals. They were at once religious associations and friendly Societies. Sometimes they partook of a political and commercial character. These private corporations (recognized by the State), had their laws and their presiding and other officers, their priests, their funds supplied by the contributions of members and the liberality of benefactors. They assembled in their sanctuary and made decrees. They were found in great numbers in the important cities, and especially in the maritime ones. At Rhodes, for example, there were the 'Companions of the Sun,' the 'Sons of Bacchus,' of 'Minerva Lindienne,' of 'Jupiter Atabyrius,' of 'Jupiter the Savior.' At Athens (or rather at the Piræus), there were the 'Heroistes,' the 'Serpistes,' or company of the worshipers of the god Serapis, the 'Eranistes,' the 'Orgeons,' and lastly, the 'Thiasotes.'"

Each one of these associations possessed a common fund, the amount of which depended upon the number of members who paid regular contributions, and the amount of the donations that were given from wealthier people who were in sympathy with them. There is plenty of evidence that women as well as men formed the membership of these societies. Woman took her stand with all the dignity and the honors of the man; and there are several slabs of stone and other relics on which are inscribed some of the particulars in regard to the kind and importance of the honors awarded her for faithfulness and ability in performing the duties of an executive officer. The monthly meetings or sociables that were held in inclosed gardens and groves were largely conducted by the women who gave the attractive, convivial feature that may account for their long existence and their extraordinary status and power, which enabled them to do what no social society of our more enlightened age is doing—write their record as the dinotherium and the trilobite have done, in the irrefutable argument of their stone remains and imprints. There are at present very few societies of Socialists of which I have any knowledge that are in the habit of chiseling out their archives with such a degree of minuteness and upon such imperishable material as was habitual with the ancient *Eranes* and *Sodalicia*. It is true, we are making so profound an impression that the histories and printed record of our existence and of our important transactions are slowly becoming a possible thing; and such records may possibly save us from oblivion; but the true and thorough historiographer of the Socialisms of the world has a broad and attractive field (that is not yet all laid open), in the study, research, and interpretation of the multitudes of reliefs, anaglyphs, and other queer paleographs upon slabs, urns, amphoræ and such objects of those by-gone ages, which falls to the lot of the archaeologist to develop and compile. The truth is, the history of Socialism has been neglected; and there is reason to believe that very nearly all of that which in this more propitious age is attracting profound consideration by the wise and benevolent, has been gone over and tried amid the vicissitudes of wars and every other antagonism of the outside competitive world, more than two thousand years ago. But the fact that they failed to become general need not be adduced as an argument against them. They seem to have been very successful so far as they were intended to apply. They were societies for self-help, for the most part among the mechanics and the laboring people generally; and so far as their societies concerned them they succeeded. It had not become particularly a question. When, however, CHRIST took up the principle of Communism involved in their tenets, and organized his system of advocacy, there immediately arose an opposition, because this Communism threatened the overthrow of the competism that has always been the basis of both social and political economy.

C. OSBORNE WARD.

Brooklyn, N. Y.

THE ADVANTAGES OF ASSOCIATION.

AS STATED IN AN OLD BOOK.

WE recently came across "The Organization of Labor and Association, by Math. Briancourt"—a work published twenty years ago, and written with all the enthusiasm characteristic of that period. Here are a few paragraphs:

"Association possesses the means of rendering accessible to persons of small fortune, enjoyments which, without it, would be beyond the reach of kings.

"Is it not in fact to a species of association that we owe our primary schools and the colleges attended by our children for the payment of a small consideration?

"Is it not to the association of the lovers of reading of a great city that are due those reading-rooms, which place at our disposition the greater part of the newspapers and recent publications for a trifling subscription?

"It is association which enables us to travel at a small expense more rapidly and more conveniently than the most powerful monarchs could do in former times; it is this which reduces to a few cents the postage on letters from the most distant countries; it is because a great number of persons are associated, that for a few shillings we enjoy the best dramatic representations, or purchase the right of hearing a band of musicians whom a sovereign would not be rich enough to keep in his pay.

"It is in fine to the association of all the inhabitants of a country that are due the museums, the libraries, the fleets, the armies, the roads, the canals—in a word all gigantic enterprises.

"By association we shall economize in all things: in the purchase of house-keeping utensils, in heating and lighting, in building and preservation of edifices, which we shall know how to construct with solidity, without having any dispute about contracts.

"We shall have no more lawsuits.

"In fact there will no longer be any method of getting up a lawsuit about service, encroachment upon property, a right of way, a spring, a party wall, and a thousand other things which now engender a great deal of hatred, and cause of loss of much time and money.

"Our table, altogether better and more abundantly served than it now is, will cost us much less.

"We shall also be lodged and clothed much more cheaply.

"Variety of occupation will change our labor into pleasure.

"The manner of living—employments alternating between the field and the house—labors of body and mind united with an abundant and healthy nourishment, with cleanliness, with the absence of great vexations, and especially the future lot of one's self and children—will all contribute to the increase of happiness and health; we shall soon see the greater number of diseases disappear; the successive generations will become more and more healthy, happy and strong; the physicians of the future will have only to take care of the public hygiene."

CO-OPERATION.

[Extracts from the Address of Dr. Hodgson at the Eighth Annual Congress of Coöperative Societies in Great Britain and Ireland.]

One of the most hopeful signs of the movement is what seems to be a fact, that trade-unionists regard co-operation with increasing favor. Thus, Mr. Macdonald, M. P., writes—"Coöperation is undoubtedly to be the solution to all difficulties that may occur between capital and labor;" and Mr. Lloyd Jones says: "I am prepared to say that every day the masses of our trade-unionists are becoming more and more convinced that the only true solution of the labor question is to be found in co-operation." Mr. Odger also says that "the great majority of trade-unionists are in favor of coöperation." "It would be better," says Mr. Nuttall, "for the Amalgamated Engineers to invest their £120,000, even in the worst kind of coöperative production than in savings-banks. Many years ago, the late Mr. Charles Kingsley wrote to his friend, Mr. Hughes:—"Oh, those workmen! I don't know what to say to them. I have tried to make up my mind on their case, but only a person acquainted with their particular trade can tell whether or not their demands are just; besides, what folly it is to be fighting about all this, when, by joining coöperative stores and associating with the money which goes to their trades-unions, they might make their wages go 30 per cent. further, and, therefore, be so much the richer; and become in time independent of their masters. Without association, these battles must go on forever." And one may well wonder that if it were true that employers and capitalists have hitherto obtained the lion's share of all production, those aggrieved have, not long ago, taken the matter into their own hands, and with the large funds—which they have shown their ability to collect—dispensed with the intervention of an employer, or, as he was formerly called, a master. We are told, indeed, that trades-unions are a form of coöperation; but in the pithy words of Mr. Holmes:—"The object of both was to enable the laborer to share better in the increasing wealth of the country; but they tried to do this in two different ways. Trade-unionists simply restricted labor, and did not add to production. They struck work or were locked out. He did not think this was a wise policy in the end. [Mr. Lloyd Jones reminded Mr. Holmes that arbitration was also employed.] Coöperation intended to produce wealth. Trades-unionism did not produce wealth; coöperation did. At present, the spare capital of the trades-unions was banked, and often used by the capitalists against the laborers. Instead of eating their funds, would it not be better to use it as seed-corn? He, therefore, directed the attention of

trade-unionists to the advantage of using their funds in production, instead of standing still; and if they could not work themselves let others work for them."

And what says Mr. Hughes, no unfriendly mentor:—"All these trades gathered themselves into amalgamated societies which spread themselves over all the British Isles, and had branches in the colonies as well. These were the great fighting unions of working men, who were organized as armies were intended for fighting purposes, and were always led by fighting men. These unions were always prepared for war, and were ready to accept it whenever necessary. That was the one side, the warlike side, of the industrial movement. Coöperation was the great peaceful side of the movement, and still continued so." Even Professor Rogers fell into the same bellicose phraseology when he said, last year: "Coöperation, rightly understood, is the harmony of those divergent interests which are represented under the terms capital and labor." "It may give offense, but I am convinced that the machinery of trades-unions is as powerless to deal with the question of capital and labor, as bows and arrows are to win a modern victory against rifled cannons and shells."

Coöperation, even if its theory be not free from errors, or its practice free from difficulties and dangers, is, at least, essentially pacific, and respectful of others' rights, equitable and bountiful in intention, inoffensive—nay, laudable in its means. In the words of Mr. Lloyd Jones: "Coöperators never counselled violence of any description; they did not sanction any injustice; they only asked for liberty to do the best they could for themselves; to take their own affairs into their own hands, and keep themselves with the profits of their own labor. They believed that coöperation would promote the moral as well as the industrial elevation of the people. They could take credit for being workers and not mere agitators."

[From the Bulletin of Sovereigns of Industry.]

The tendency of the age is, every-where among the laboring classes, towards coöperative industry. The idea of coöperation is to combine and concentrate in the same individual the two-fold interest of capital and labor. The great writer—Holyoake, in his recent exhaustive work entitled "History of Coöperation" says: "Co-operation, in the social sense of the word, is a new power of industry, constituted by the equitable combination of worker, capitalist and consumer, and a new means of commercial morality by which honesty is rendered productive. Co-operation touches no man's fortune; it seeks no plunder; it causes no disturbance in society, it gives no trouble to statesmen; it needs no trade-union to protect its interests; it contemplates no violence; it subverts no order; it envies no dignity; it accepts no gift, and asks no favor; it keeps no terms with the idle, and it will break no faith with the industrious; it is neither mendicant, servile nor offensive; it has its hand in no man's pocket, and does not mean that any hands shall remain long or comfortable in its own; its means—self-help, self-dependence, and such share of the common competence as labor shall earn or thought can win."

Even as early as 1830 we find many of these great truths embodied in the first attempts ever made at coöperative farming under John Scott Vandeleur, at *Ralahine*, for we find them singing—

"The social brotherhood of man
Alone can bless the boon of birth;
And Nature in her generous plan,
Has taught us how to use the earth."

CHORUS:

Hail! brothers, hail! in bark, or hut, or hall;
Hail! for each must live for all.

Why should a difference of birth,
Of creed, or country, men divide?
Behold the flowers of the earth,
Though various, blooming side by side.

Man, poor and feeble when alone—
The sport of every passing wind—
In war, in trade, in art has shown
He's all-resistless when combined.

If, then, when fears or interests plead,
Sustaining crowds together press,
Why should not social kindness lead
Mankind to join for happiness?"

If the working classes will cordially and harmoniously unite to adopt co-operative principles, no power or party can prevent their success. But the strength of co-operation largely depends upon our disposition and determination to co-operate.

Some men sneer at coöperation, because they do not understand what it means. They fail to see how grand a principle has played in the shifting drama of life; how, at first, it drew little groups of men and women together and formed the family; how the family quickly gathered about itself the rude elements of the grand civilization which we enjoy; how, just as soon as men found that they could work together for a common end, the forests began to disappear under the sturdy blows of united labor, and in their places sprang up, as labor's tribute, gardens of luscious fruit, and fields of waving grain. What is true of forest and land, is also true of the arts, of literature, of science; they are all of value, because men have agreed to work together to make these things of use to one another. All the glorious results and triumphs of civilization—the improvements in modes of living and traveling, in implements and labor-saving machinery, in the contrivances which gladden our homes, cheating winter of its rigor, and summer of its enervating heat—have been wrought out through the voluntary union of men working together to wield the material resources and forces of the world, for the common good. Passing from the things which lie at the base of human progress, we can see that it is through coöperation that governments are established and maintained; liberty, education, culture secured; morality and religion fostered. The principle of coöperation exists in the very

heart of these things; take it out, and how quickly would they die out of the memory of man. "Progress would then be turned backward." Men would go back to the condition out of which they have lifted themselves. They would become savages; for that is what they have worked their way from into the glorious life of never-ending improvement—into the material comfort, the intellectual culture, the religious unfolding, the artistic and scientific development of the civilization of to-day. *Modern civilization is the sum of all the coöperative efforts which have been made since the world began.* Take the spirit of coöperation out of our common life, and men would surely return to primitive barbarism.

ODOROUS, BUT NOT SWEET.

The vices of a nation, like those of an individual, are often more noticeable to the casual observer than its virtues. Apropos, we know a recluse—a virtuous and somewhat scholarly man—who, whenever the exigences of business call him away from his amiable home circle to the busy Babylon beyond, ever comes back with the firm conviction that the chief avocation of the male youth and adults of the American nation is the *consumption of tobacco*. As he has never used tobacco, nor habitually lived among those who do, his olfactories and stomach are very sensitive to its sight and smell. He is therefore the more quick to observe its wide-spread use.

The remarks of this gentle, unworldly man on this subject are sometimes as refreshing as would be a country breeze in a dusty city thoroughfare. Not infrequently there appear in some of the scientific and medical journals that come to his fireside strong statements and statistics, showing the poisonous nature and dangerous effects of tobacco or nicotine upon the nerves and general physical system of those who use it. Behold then, the hopes of our friend run high. Such facts and figures as these will doubtless have their influence upon the nation generally. These journals must have a large circulation. Those who read them must talk to their neighbors about the matter they contain upon so important a subject, and thus a great many people will be induced to stop using the "filthy weed." "Yes!" he will exclaim with animation, "I do believe at last the spell of this 'potent plant' (as Bayard Taylor calls it in that disgraceful ode of his in its praise), is broken, and there will now be a marked declension in its use!"

If soon after business calls our friend to some neighboring city, he is not so reluctant to go as usual. His well-worn overcoat is donned almost with alacrity. He expects to observe a change for the better. But a more lugubrious countenance we never saw than his on returning from one such start-out. Saying scarcely a word to any of us, he went directly for the rear of the house where he has a private Turkish-Bath. Here he disappeared from view for a season. Not long after, however, a voice was heard from the depths of the hot-room, requesting that his clothes be hung in the woodshed chamber to air, and a clean suit brought him. When he at last reappeared, his fresh and ruddy countenance wore its usual look of benignity, and the only reference to his adventures was in this remark, which he made with a twinkle in his eye as he approached Mrs. W., "Wife, is there any *worldly smell* about me now?"

She gave his gray head and whiskers a sniffing over with her delicate nostrils, and then said, demurely, but emphatically—

"No dear, not a smell."

There is a vast fund of energy yearly expended warring upon "Prince Alcohol!" This enlists our friend's zeal so far as this, that he often remarks that it would be a great conservation of force if the "vile weed" could be included in the same anathemas and excommunications. Indeed, he never sees a well-directed shot at the arch-fiend Alcohol, but he wishes the marksman would put a little more powder in his gun and aim so as to include tobacco as well.

We are much of the same mind. As the poisonous physical effects of tobacco are slower and more insidious than those of alcohol, so are its spiritual influences. Excessive drinking is not respectable now, as it was in the days of our great-grandfathers, but an inordinate use of tobacco is yet respectable. Our taciturn President has almost made a cigar a part of his insignia of state. If for nothing else, we are glad his term of office is drawing to a close, that so conspicuous an instance of bondage to this stimulant may be withdrawn from before the nation's gaze. Probably the effect of this official example among the young men of the present generation can never be estimated. We fear that many more persons than usual have, within the last half-dozen years, become inveterate smokers.

As a class, women have pretty much given up tobacco. Snuff-takers and "snuff-dippers" are rare, and a woman

with a pipe in her mouth is an uncommon and vulgar sight. But woman don't need to smoke, nor chew, nor "dip;" she gets enough tobacco by proxy. What she endures in this line of things, from the stranger within her gates, and the father, brothers, lover, or husband within the home-circle, no man knows. One woman, blessed with the rare jewel of a husband who did not use tobacco, yet who felt keenly the infliction of the rest of her sex, once amused us by saying vindictively, "I wish Columbus had never discovered America!" Another dainty little lady, whose husband both smoked and chewed, but whose love made her ever say, "Oh, I don't mind it, dear," let out her feelings to us once, privately, in the same feminine way: "I wish" said she, clenching her white hands, "I wish Sir Walter Raleigh's servant had drowned him while he was about it!"

There are women though, who, both from a desire to please and a really acquired taste for the perfume of the "potent plant," accompanied with an ignorance of or an indifference to its bad effects, urge their brothers and sweethearts to smoke nice cigars. Would there were none such.

If the world exists long enough to get so civilized, the time will come when bondage to any form of stimulant will be considered disgraceful and degrading.

For our part, though it may seem far-fetched, we think the salvation of the world from stimulants is to be brought about mainly by the aid of socialism. We should say wholly, did we not include, as chief aid to this end, religious influence. But then, socialism must be combined with religion to be worth anything. Socialistic reforms, as we have observed their effects, work in this way. The massing of people together, the unifying and the elevating of interests, so increases and varies the supply of healthy, normal stimulants to mind and heart, that the unhealthy and abnormal are not so likely to be resorted to. Then, in the close intimacy of a large body of people, the influence and example of the best and most refined is more penetrative and effective. In the enlarged home too, the enthusiasm of *esprit de corps* makes practical sacrifices to principle comparatively easy. It may be safely said then, that a perfect state of society will include the perfect home; and in the perfect home individuals will not be tempted to resort to artificial stimulants for their excitement and happiness.

A. E. H.

"What is an amateur?" asks a writer in the *Pall Mall Gazette*, the word amateur being used in connection with music, the stage, sport and even spelling-bees. The writer after citing several absurd uses of the word, proceeds to answer the question as follows:

* * * "The amateur may be an idle man who, in the intervals of idleness, occupies himself with the art he loves, but without devoting himself to it seriously; or he may be a man with some regular pursuit, artistic or otherwise, which he quits from time to time for another pursuit, which he turns to for relaxation or by way of diversion. Thus, the eminent French painter, Ingres, was an amateur violinist; Mendelssohn was an amateur painter in water-colors, etc. * * * In the great majority of cases there would be no injustice in calling the amateur a 'dabbler.' But the fairest definition of 'amateur' is 'occasional cultivator,' of whatever art the amateur happens to cultivate. When the occasional cultivator meets with enough success to induce him to become an habitual cultivator, he is no longer an amateur." And the writer concludes with the sharp assertion that "amateurship is to art what flirtation is to love."

It is agreed on all hands that, though the Exposition may not pay in dollars and cents, it will turn out a great success as an educator of the people. There is a vast opportunity for attaining information on almost every conceivable subject. A child may learn more during a week's visit at the Centennial grounds, of the civilization of the world, than from a year's study of geography; and here the would-be traveler may realize many of the expectations of a tour round the world. All nations are represented, and there is a chance for contact with people of every clime, nation and language, not likely to occur again in a life-time. It is to be hoped that the American people will make the most of the occasion as a means of broadening their conception of the world's progress, as well as for the development and education of their children. There is a spirit of geniality and fraternization and hearty good-will pervading the Exposition, characteristic of aggregated society, no doubt heightened by the splendor of the surroundings on every hand.

To people living at a distance, and who wish to visit

the Exposition, we recommend the direction given in a late New-York *Tribune*:

"If you intend to stay only a few days, the hotels near the Exhibition will be, on the whole, the most desirable; but if you mean to remain longer than a week, go first to one of these establishments or to one of the hotels in the city proper, and then look up lodgings to suit you in a private house. Do not come with the idea that you are going to see an enlarged State Fair, that can be "done" in a single day. Nothing less than a week of steady application will suffice for a rapid survey of the great show. In the main building alone there are eleven miles of aisles and passage-ways between the lines of show-cases. If you are absolutely limited to three or four days, you had better divide your time as follows: Devote the first day to taking a general look at the interiors of the six principal buildings—in six or seven hours of hard tramping you can get through them all—then make up your mind what department you most want to see, and devote the rest of your time to seeing it thoroughly, so as to take home some clear and lasting impressions. If you roam about aimlessly your recollections of the fair will be wholly chaotic.

"In case you are fond of art, two days spent in the Art Hall will be to some extent an education in the styles of the modern schools, whereas an hour or two of hurrying from gallery to gallery will leave in the memory only a jumble of color and forms. If your special bent is for machinery, or farm products and processes, or mineralogy, or chemistry, or ceramics, or whatever it may be, after a general glance of the Exhibition, stick to the department that interests and benefits you most."

AMERICAN SOCIALIST.

THURSDAY, MAY 25, 1876.

CONSIDERING Socialism in its broad sense, as including all forms of mutual help involving combination and brotherhood, there never was a time when there was so much to gladden the hearts and stimulate the aspirations of Socialists. True, we do not see Phalanxes arising here and there all over the country—badly organized, worse managed, and sure to collapse; but we do behold grand armies like the Grangers and Sovereigns of Industry, well organized, skillfully managed, and sure to succeed in accomplishing many of the great objects of Socialism. We behold the barriers breaking down between religious sects, and all coöperating in a revival majestic in its proportions and results. We behold an organization like the Young Men's Christian Association establishing social gathering-places—reading-rooms, libraries, etc.—all over the land. We behold the immortal five thousand peacefully working out their high ideals of Christian Communism, in societies dating back a hundred years—beacons of hope to the world—standing miracles of harmony.

THE Address of the recent Fifth Avenue Conference of independent citizens is one of the plainest criticisms of the tendencies of the American nation which has ever appeared from any body of politicians. Of course, it is one of the best signs of the times when we begin to be thoroughly sincere with ourselves, and to abandon the absurd pride in mere democracy which has been the opportunity of demagogues, and a cover to the parasites which have eaten the substance of the nation. But it will not do to rest satisfied with the assurance that the people are sound at heart and will make themselves felt in the Government. The world has not yet settled the question of government. Although we Americans are accustomed to regard the designs of the founders of the Republic as nearly perfect, there are large numbers of good men and profound thinkers who do not look primarily to the people for the soundest guidance. *Vox populi, vox Dei*, expresses truly the reaction against tyranny which has urged civilization forward, but it is a war-cry, not a philosophical truth. Perhaps in the majority of cases in the past, more dangers have been encountered in the systems of government which put strong men at the head of affairs than in democracies, but we must not make the mistake of supposing that the latter are free from perils. It is yet a serious question with many noble minds to which side the advantage leans. Carlyle has, perhaps, had more influence on thinkers than any historian of our day, and in America his popularity was very great until his principles of hero-worship led him to make some ill-mannered criticisms on the American people which hurt the "bird o' freedom" sentiment beyond endurance. Though his contempt has been met with fierce self-justification, yet we must concede that if he reads the newspapers he has pretty good grounds for a certain grim satisfaction in noting the progress we have made in "shooting Niagara."

The lesson we are learning is this, that no more can democracies dispense with good men than can empires. No safeguards of elective machinery can protect us from selfishness and practical tyranny. Furthermore, if society gets a proper supply of good men, it is probable that happiness and prosperity will be promoted in proportion as the best men are given the fullest power. An empire may have its Nero or its Antonine. A republic may have its Tweed or its Washington.

On examining the old Walker's Dictionary, published in 1818, we find, as we suspected, that the words *Socialism* and *Sociology* were not then extant, or at least not recognized as parts of the English language. These words doubtless have originated and come into use in connection with the great socialistic movement of the last fifty years. It would be interesting to know exactly when, where and how they originated. Our impression is that the speculations and experiments of Owen, St. Simon and Fourier (resting on the facts previously furnished by the Shakers) gave rise to the ideas that required the term *Socialism*, and that the term *Sociology* was a more remote product of the same speculations and experiments, coming into use when the new Socialisms had unsettled the old ideas about Society as an unchangeable natural growth, and shown that it might become a scientific product variable by human study and will. Until this revolution of thought came, probably the idea of *Sociology* or a *Science of Society* had not been conceived; though it is now acknowledged to be the center of all sciences. Who will give us a history of these words and of the ideas they represent?

JUST consider the grand economies that encourage us to work for coöperation and unity. These rise into view more and more. Let us keep on rubbing our eyes till we get them wide open to this fact, that the interests of all for time and eternity lie in the same direction. Since error must inevitably yield before intelligence, so in the bright future it must surely be that all will see eye to eye; that all shoulders will be on the same side of the wheel, and not half the world blindly braced against the other half. Parties are combining for purity and honesty, and sectarian distinctions fading out of sight in the rising light of vital Christianity. The old regime, built upon competition, is in its dotage and becoming a subject of ridicule. The papers quote some French writer as saying, "Civilization seems to be reduced down to the fine point of building iron-clad vessels capable of resisting the heaviest projectiles, and subsequently turning out guns sufficiently powerful to drill day-light through them."

INSTEAD of being anxious about doing so commonplace a thing as setting out a tree in this Centennial year, get your truest friends together and organize a club for improvement by mutual, friendly criticism. Such a germ will bear more and better fruit now and in the years to come than a forest of trees.

THE question as to whether or not we shall make the coming Fourth of July the final gunpowder celebration of our national independence, ought to be decided as promptly as possible; for, unless due notice of the modification of this old custom is given, the Chinese people will begin on the 5th of July to manufacture another year's supply of fire-crackers, expecting us to buy and fizz them in 1877. If we procrastinate, and decide late this season that we will hereafter celebrate in some more civilized way if we celebrate at all, it is plain to be seen that a great financial revulsion must ensue in Pekin, Canton, and Shanghai. We Americans are the only nation that spends one day in the year exploding fire-crackers. Therefore if we refuse to take the next year's supply, the Celestials, being unable to sell them to any one else, will thus inevitably be forced into bankruptcy. Probably they will not pay ten cents on the dollar. This will cause extensive failures in London, New-York and Chicago; and a general depression of trade will result. Furthermore, being deprived of such a leading industry as the manufacture of fire-crackers, the Chinese will be obliged to emigrate to this country and set up candy-stands on the street corners. Then we shall incontinently eat the candy, which will surely aggravate our already troublesome national dyspepsia. And so on.

But all this misery can be avoided by deciding promptly that we have exploded enough gunpowder for the national glory; that this one hundredth celebration shall be the final gunpowder celebration; and by giving due notice that we want no more Chinese fire-crackers.

THE TIDAL WAVE OF SOCIALISM.

Is it Rolling in?—The Question ably Discussed—Cumulative Evidence Favoring the Affirmative.

EXTRACTS FROM A LETTER ADDRESSED TO CHARLES SEARS.

* * * I do not share with the AMERICAN SOCIALIST the belief that there is a revival of Socialism; meaning that Socialism which made Brook Farm and the North American Phalanx.

It is true that many little Communist societies are being formed, and that in a few "reform" papers a score or two of sentimental writers unceasingly proclaim their desire to enter into some form of Paradisaical Society; and it may even be true that the O. C. has a thousand applications a year for admission to its comfortable and somewhat sensual living; but the quality in these manifestations is too poor to warrant any important result.

There is now no Greeley or Ripley or Dana in the field. The idea of these men was broad; the system they so eloquently advocated was for humanity—a system which all men might adopt at once, and which in a generation would establish peace, order and happiness on earth.

These men tried their system heartily and failed completely. Their system may be said to be dead. Fourier and Channing were not working-men; they were idealists; they constructed an esthetic system; it was very pretty, but it was not for the people and it failed. It is not from philosophers, but from the people that the true socialism will be evolved.

Very well; the leaders of the American Socialism of thirty years ago realized by experience that their system was a failure and abandoned it. Mr. Ripley and Mr. Dana are not found among the correspondents of the little journals which advocate Communist living. You yourself know that the men who are interested in socialistic projects now are not the men of old times; they are very inferior to them. Formerly it was the strong men of the nation; now it is the sick and the wounded.

These sick and these wounded make a painful outcry, but it is not to be confounded with the strong notes of those who are marching to battle.

There is no revival of American Socialism; and I believe it will be impossible to find among the erratic egotists who dream about it persons enough to form a prosperous and influential society on any plan. In proof of this take the example of the Oneida Community—a wonderful people, no other such on this earth; in all the departments of their living so accomplished and so progressive. They are 300, and 300 they have remained for years.

Why is it the society is not enlarged? It is because they dare not. They are picked men and women, and they know certainly that out of their thousand of applicants for admission nine-tenths would be fatal to them as citizens.

Still we cannot escape our ideals even when reason discourages them; and despite the foregoing reflections, I continue my inquiry as to what you have in anticipation. Is the new effort to be made at Silkville, or elsewhere, and if not, why not?

If it is determined beyond doubt that M. de Boissiere's domain and improvements will be donated to a successful association, does a better opening present itself?

I have seen enough of the discomforts—yes, the miseries of poverty and pioneering in socialistic efforts—to know the value of those solid stone buildings and those fields inclosed with stone walls. If M. de Boissiere sincerely dedicates these works to socialism, those who receive them cannot be too grateful.

If the right persons can be brought together, such perfect creatures as are set down in the AMERICAN SOCIALIST, why not make Silkville the point of operations?

I find myself repeating this question, but it is because it seems so singular that you should be with M. de Boissiere and inviting a coöperative movement, and yet not inviting it in connection with your associate's enterprise.

I have studied Communism, or at least "Communities," with much earnestness. None of the religious Communities has accomplished any thing superior in life and individual development except Oneida. * * *

The London *Spectator* remarked last year that Communism had been heroically tested in America and had failed. It is true; and yet Communism is the ultimate society. We cannot rest satisfied with inequalities, but cannot realize in the present what the future alone can give. * * *

REPLY OF MR. CHARLES SEARS.

Williamsburg (Silkville), Kan., May 15, 1876.

DEAR SIR:—I have your letter of 4th inst., asking information of a co-operative movement noticed in the AMERICAN SOCIALIST; and inquiring if the new effort is to be made at Silkville; and if not, why not.

I reply: The leading projector of a new movement you refer to is Mr. Samuel Leavitt of New-York city, No. 5, Worth-St.

Mr. Leavitt has for some years past been putting out feelers to test public sentiment with regard to industrial and social organization, and to gather into a focus whatever of interest might be manifested, with reference to a practical effort whenever the numbers interested and the means at command would warrant such a step.

In 1869 M. de Boissiere purchased this place, and I have assisted more or less in its development from the first. In 1870-1 I spent fifteen months here while he went to France. Last October I returned to take charge again while he revisits his friends and estate. Meantime

I have kept up my interest in the more or less conscious efforts of society to take on organic forms wherever manifested.

Mr. Leavitt sends to me the letters he receives inquiring about this place, and informs his correspondents what has been done here and what is going on in the East. I do the same with him and my correspondents; so that those who care to know are informed, so far as we can give information. I learn from Mr. Leavitt that some prominent men in different parts of the country have lately signified a disposition to unite forces and undertake a new movement, giving preference to Virginia for location. My advice from him is several weeks old, and no definite plan of organization or subscription for endowment is mentioned in it. The foregoing may clear up any seeming ambiguity of personal position.

I notice your observations respecting the revival of Socialism; and the failure of the system advocated by Greeley, Ripley, Dana and others, years ago.

So far as I can judge, there is cumulative evidence that the flood of another tidal wave of Socialistic discussion and effort at organization has fairly set in. Such evidence I find in conversation, correspondence, current literature, and in the appearance of new advocates in unexpected quarters.

The new birth of the *Oneida Circular*, or its development into the broader *AMERICAN SOCIALIST*, may be regarded as one of the signs. Such a paper is a needed voice to a large and growing public; and I shall be disappointed if results do not prove so much, although it may still be regarded as a denominational paper, and therefore not meet the entire wants of its constituency.

Last evening I received a copy of "Principia, or Basis of Social Science, by R. J. Wright; J. B. Lippincott & Co., Philadelphia, 1876;" a handsome 8vo. of 524 pages. Mr. Wright is a new power in the field, and treats social and political problems with the same dispassionate temper that Herbert Spencer does. I find his method in some respects similar, and like Spencer, he is also comprehensive and exact; but his ideas, nomenclature, classifications and conclusions are different; and he is less the mechanical philosopher—less the mere logic-mill, which grinds and sorts out into appropriate parcels such facts only as may have been thrown into his hopper—less a special pleader—than Spencer is.

The copy I received is of the *second* edition. Certainly the absorption of a first edition of a work of this character, and the publication of a second within a few months, indicate an active interest in the question of Social Bases. Thirty years ago a prominent publishing house would hardly have dared to undertake a work advocating United Communism, though total Communism was the secular basis of the primitive Christian Church.

For some years past Jerome B. Holgate, a profound student of history, has been quietly elaborating the details of a plan of natural transition into a combined order by means of graduated organization; beginning with circles of limited number for convenience in business and social affairs, embracing larger combinations constituting a Palatinate having as material representatives the Palace, University and Temple; and in ascending series, embracing civil administration, jurisprudence, national and international relations. Mr. Holgate's works are not published. He awaits conditions.

Besides, social problems are a terror to our politicians even now. They do not know how to deal with the questions of arrested industries, stagnant commerce, and with the dangerous classes, rich and poor.

I cannot admit that the Social Code discovered by Fourier "has failed completely." That it was tried "heartily" is quite true; but that it was tried adequately or with the conditions deemed requisite by Fourier, or by its most earnest advocates and those who had most at stake in the numerous trials attempted, was never admitted by any of them so far as I have knowledge of the matter. None of them had adequate means to endow industry fitly, nor the requisite numbers to organize labor suitably; that is, to diversify pursuits sufficiently to meet their own wants and maintain industrial equilibrium or balance of production and consumption. They were obliged to export crude products. The most that was hoped for by any was that they might gradually grow into the integral Societary Unit.

True, the particular associations formed with this purpose have ceased to exist as external forms of organization; but I affirm that, judged by industrial, social and educational results, some of them at least were preëminently successful in establishing and maintaining a life greatly in advance of the current life of society about them.

They also helped to inculcate the idea of social order, and probably accomplished as much as any agency in educating a generation to the acceptance of it.

The idea is as vital now as ever. It is the one most engaging the attention of philosophic thinkers, and is engaging the attention of statesmen. M. de Boissiere, who endows the Silkville establishment, is as thorough-going a phalansterian to-day as when he invested in the stock of the North American Phalanx over thirty years ago. He attempts less in the beginning at this place than most of the associations of the first period did; but like all the phalansterians I know, his convictions in Social Science are not shaken any more than they are in the multiplication table. He is a bachelor in independent circumstances, and free to dispose of his property as he likes. He endows Silkville. Others are so bound by material and social ties that they cannot take active part in new movements, but their interest in the idea continues, and they look hopefully upon every attempt to found orderly society.

It seems to me that another generation has undertaken to advance the standard of order and so crowd back the borders of chaos. The conditions of progress are more favorable now than in the first epoch. Some experience was then gained which is not wholly lost; and there is less prejudice to overcome now.

I expect the idea of a worthy human society to assert itself in various degrees and in diverse organic forms; through periodic times of great activity and of comparative stagnation; through successes and failures of particular movements; and unless paralysis fall upon us, that we shall emerge from this limbo of civilization in which nothing is secure, and which cannot endure because it contains the agencies of its own destruction, either by lapse into the horde, or by emergence into a system of guaranties.

Civilization has completed the circuit of the globe. It started in Asia and traveled westward, leaving behind as monuments of its imbecility, buried cities, sand plains, and The Horde.

It has reached its final limit on the Pacific Coast. Our virgin soils are already pretty largely appropriated; and we can "go West" no further.

Our unsystematic husbandry and trade are draining the country of its sources of livelihood. In the form of crude products, as cereals, provisions, textiles, tobacco, we are shipping over the sea and draining into the sea, the soil itself. Modern inventions accelerate the depletion; they do not improve the system by which little more than one generation has made the whole Atlantic slope comparatively sterile. For ample evidence of this, consult the agricultural reports and papers.

Besides this, civilization preserves the germ of the horde. Since the latest industrial and commercial collapse, this germ has developed into a visible, partially organized social factor, in THE TRAMP.

The exhaustion of the soil and the incipient horde are warnings of possible results—nay of results certain, unless we mend our methods.

On the other hand is to be noticed the increasing tendency toward organization, both unconscious and deliberate. Individual effort is becoming less and less equal to the management of affairs; and corporations and combinations, visible and invisible, are superseding private enterprise in most pursuits except agriculture and domestic labor.

The farmers may be forced by poverty into combinations to save themselves from destruction by wasteful husbandry, and to prevent the absorption of their substance by other corporations.

When all our industries shall be organized as they must be to endure, we shall have men representing them—the natural leaders of industry, in our halls of legislation; and we may then expect the beginning of an era of purer morals and honest practice in public life.

Sincerely yours,

CHAS. SEARS.

THE text of Queen Victoria's proclamation, in which she assumes the additional title of "Empress of India," has arrived in the English papers. Her British subjects have, from the first, shown a good deal of jealousy of this new title, and since the proclamation was published in the *London Gazette*, April 28th, a very warm discussion has been carried on in regard to it, both in Parliament and by the press. The following passages from the proclamation comprise the points under debate:

"We have thought fit, by and with the advice of Our Privy Council, to appoint and declare, and We do hereby, by and with the said advice, appoint and declare that henceforth, so

far as conveniently may be, on all occasions and in all instruments wherein Our Style and Titles are used, save and except all Charters, Commissions, Letters Patent, Grants, Writs, Appointments, and other like instruments, not extending in their operation beyond the United Kingdom, the following addition shall be made to the Style and Titles at present appertaining to the Imperial Crown of the United Kingdom and its Dependencies; that is to say, in the Latin tongue in these words: '*India Imperatrix*.' And in the English tongue in these words: 'Empress of India.'

"And Our will and pleasure further is, that the said addition shall not be made in the commissions, charters, letters patent, grants, writs, appointments, and other like instruments hereinbefore specially excepted."

The cause of quarrel is, that this proclamation does not localize the use of the imperial title in India, as the Government had promised. Englishmen have become habituated to being governed by a Queen, and they manifest a decided unwillingness to have an Empress rule over them. In the House of Lords, Lord Selborne called upon Lord Cairns to explain why the promise of the Government in regard to localizing the title in India had not been kept; and Lord Cairns made a very lame explanation indeed. He was obliged to admit that the use of the title was unavoidable in all the Colonies; but he claimed that beyond the appointment of Governors very few instruments are used in the colonies in which the title will be necessary. The *Pall Mall Gazette* closes an editorial on the matter thus:

"Enough, however, has now been said on this untoward matter. Neither technical argument nor indignant protest will have any effect upon the common-sense verdict of the public—which is, that they have been deceived; and that the Government, having promised to confine the use of the imperial title to India, have issued a proclamation which not only allows but encourages, and not only encourages, but, according to an authoritative opinion, renders ceremonially obligatory, its use in England. And this means that an unlovely measure has been carried out in an unlovely way, and that to the dislike of the public for the new title has been added downright resentment at the mode in which its assumption has been established."

This would seem a droll matter for Americans to be agitating their Republican heads over, but it seriously worries our English cousins.

THE General Assembly of the Presbyterian Church began to hold its sessions on the 18th inst., at the Brooklyn Tabernacle. Four hundred delegates were present. Dr. Van Dyke was elected Moderator. At the opening of the session on the 18th the retiring Moderator, Rev. Dr. E. D. Morris, of the Lane Theological Seminary, delivered the annual sermon on the "*History of American Presbyterianism*." The Presbyterian Church in the United States is really a daughter of the Church in Scotland. As early as 1689 the Presbyterians of Scotland and the north of Ireland began to emigrate to this country, though it was not until the beginning of the eighteenth century that British Protestants were compelled to flee from persecution. Then emigration became more extensive, and particular congregations began to be formed in Maryland and Pennsylvania, in which latter State the first Presbytery was organized (1706). At this time the Presbyterians assumed a definitive place among the denominational organizations of this country, and have ever since played an important part in its religious history. The history of the Presbyterian Church is marked by two seasons of disunion. One occurred before the revolutionary war, and lasted about seventeen years (1741-1758). The two parties were called the Old and New Side. After the union of these two parties the Church went on with a good degree of prosperity and vigor until the close of the revolutionary war. They were, as a body, staunch supporters of the cause of the colonies, and one of their leading men at the time, Dr. Witherspoon, was a signer of the Declaration of Independence and a member of the Continental Congress for six years. The first quarter of the present century was a season of special growth and prosperity in the Church. This was partly owing to the quickening of her missionary zeal, and by the union of the General Assembly with the Congregational General Assembly of Connecticut, in a plan of coöperation for the planting of Churches. This union lasted thirty-six years, and during it the Church grew with unprecedented rapidity. But again the growth of the Church was checked by another division, which occurred in 1836. The two parties were now called the Old and New School. The feelings between the two parties were very hostile, and the controversies and persecutions full of bitterness. Among the prominent names of those persecuted for error at this time we find Dr. Lyman Beecher and the Rev. Albert Barnes. This separation lasted thirty-three years. During this time the New School grew but slowly, while the Old

School was strong, harmonious and thriving. The New School was the first, however, to turn its back on slavery, which it did in 1857-8, losing thereby some 15,000 members. In 1861, just after the civil war had broken out, the General Assembly of the Old School Presbyterian Church declaring its loyalty to the Federal Government, and that the Union ought to be preserved, also lost its Southern members to the numbers of 76,000. During the war both Schools cordially supported the Federal Government. This drew them together with growing friendly feeling, which finally resulted (1869) in reunion of the two parties, which was celebrated with great rejoicing, and is called by some "one of the most significant religious events of the present century in this country." The harmony of the Church since its reunion is evinced by many signs; it is certainly in a very prosperous condition, boasting some five thousand churches, and over half a million members. Its benevolent, educational and literary interests and schemes are large and well-sustained. The present meeting of the General Assembly is making preparations which show that a good deal of work is expected to be accomplished.

SPECULATIONS TENDING TO EXPLAIN CERTAIN
SPIRITUAL MANIFESTATIONS.

By William H. Harrison, Editor of the "London Spiritualist."

AFTER attending some hundreds of materialization *séances* with different mediums, under all kinds of conditions, it has become evident to me that on certain occasions there has been actual duplication of form; that is to say, that while the entranced medium has been in one place, an active and intelligent temporarily materialized being, having to a large extent the features of the unconscious medium, and robed in white, has been moving about close at hand. If all the evidence to prove this point were collected, the case would be a very strong one, but space will not permit. On the present occasion I will merely repeat that once at a circle I had a tight hold of Mr. Williams, as he sat by my side all through a *séance*, and high up, over the table, John King was floating, carrying his light in his hand; he illuminated his features with it, so that I clearly saw his eyes sparkling, his lips moving, and I heard him speak at the time that they moved. At the moment this clear bright view of him was obtained, with nothing dubious about it, his elbow was higher than the top of my head. I was holding the hand of Mr. Williams, whose elbow was alongside mine on the table, and his feet were touching mine. At the great majority of materialization *séances*, there has been no evidence whether actual materialization has taken place or not, for at many sittings mediums are not subjected to absolute test conditions: and if they are subjected to certain test conditions, such as tying their hands behind their backs, sewing their sleeves together with cotton and sealing the knots, the abnormal power about them can release them from such bonds in the twinkling of an eye, and after the sitting is over, they will be found secured as at the first.

I may begin to set forth the explanatory ideas I have in my mind, by speaking of the materialization of a spirit-hand. I assume that what we call "matter," consists merely of surface effects with an infinity of phenomena beneath; for although the now prevalent scientific idea that matter consists of the infinitely rigid particles of Dalton, or of Sir William Thomson's vortex atoms formed of an infinitely elastic fluid, is useful in physical research, all analogy and past experience tend to show that as knowledge increases, our ideas of the extent of the universe, atoms included, will have to be widened. The ancient Jews, like the physicists of to-day, had a tendency to limit the universe to that which was known to themselves. They considered the earth to be a small plain, on which they existed as a people specially chosen of God with small brilliant objects in the firmament above, known as the sun, moon, and stars, which were put there for the sole purpose of giving light to them. Hence in a speculative argument like the present, I assume that physicists are very far from having reached the limits of the knowable, in relation to the fundamental constitution of matter.

Let us then suppose what we know and see of the human hand to be the result of an infinity of underlying phenomena, comprising a certain amount of energy which we will define by the number ten. I assume that when a spirit-hand first begins to form, say twelve inches from the hand of the medium, by means of will power or some unknown process, the controlling intelligence extracts say one part of energy from every portion of the medium's hand, thus leaving nine. This first stage in the creation of a spirit-hand I assume to produce an actual hand, invisible to the human eye, yet capable of producing certain material effects. I think that although it might dissolve and return whence it came, if it attempted to touch another human organism not of the same nature as that of the medium, yet it could lay hold of inanimate matter and move a table. One sitter at a circle, usually a sympathetic mesmeric sensitive, will sometimes feel the grasp of a hand where nothing is to be seen, and nobody else will see or feel any thing. I assume that this spirit-hand containing one, instead of ten parts of energy, may be able to touch another person whose "influence"—as Spiritualists and mesmerists call it—is in harmony with that of the medium.

I further assume that in the process of further materializing a spirit-hand spirits can, by will-power, or

by other means, abstract more and more energy of different kinds, but in unaltered relative proportion, from every part of the hand of the medium, until say five proportions of energy are left in the hand of the medium and five proportions are in the spirit-hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the medium and the spirit have been seen at the same time. Carrying that idea still further, I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium until at last we have, say, nine parts of energy in the spirit-hand, and only one left in the hand of the medium. At such a stage as this—which as yet has only been reached in total darkness—the hand of the medium ought to be invisible, while the spirit-hand is densely materialized. This may be the condition of things when mediums are released from bonds. If so, when Mrs. Compton is out of the cabinet, the materialized form contains eight or nine parts of the assumed ten parts of energy normally comprised in her body; while the form thus made is walking about the room, the remaining one or two parts are not palpable to mortal senses, yet are in the cabinet, and perhaps keeping the tapes and seals in their proper position. An invisible woman is there; her dress in an invisible form is there; the knots and seals are intact, but perhaps invisible, and after the form outside the cabinet reunites with the one inside, the circumstance that the one inside has been there all the time accounts for the knots and seals and other fastenings of a delicate nature being discovered at the end of the *séance* exactly as they were at first.

These ideas, I think, also explain how—while the hand of a medium is held in darkness—a welded iron ring with no joint in it is frequently threaded onto his arm. It will be remembered how M. Aksakof, of St. Petersburg, in a good light, grasped the hand of Mr. Williams, then tied his own hand to that of the medium with tape. There were no rings on either of their arms; the light was put out, and shortly afterwards the ring was threaded upon their arms. M. Aksakof, who had never loosened his grasp of the hand of Mr. Williams, took the ring and the tape back with him to Russia, to show that there was no trickery in the material means employed. Many others have had experience of a similar kind at spirit circles. Now, if we assume that when M. Aksakof took the hand of Mr. Williams, John King began to form a spirit hand (which he always does to produce dark circle manifestations), as he took portion after portion of energy away from the arm of the medium, so did it become more and more impalpable. The medium's hand was still a material one to the touch of M. Aksakof, but higher up, between the wrist and the shoulder, it might have become so spiritualized, that could light have been admitted at the moment, no arm at all would have been seen there, although a proportion of the vital invisible forces composing it had not been removed; thus the threading on of the iron ring became possible. Mr. Crookes' and Mr. Blackburn once tied tape tightly around the neck of Miss Florence Cook, and sealed it with a signet ring. The ends of the tape were then tied round one of the steps of Mr. Crookes' library ladder and sealed. The instant they left the cabinet Miss Cook was free, nothing but the sealed loops of the tape remaining. The ideas put forth in this article will serve to explain how these results might have been produced.

From what has been said it will be seen that it is assumed that spirits can abstract energy from all parts of inanimate objects, as well as from human beings; that dresses, for instance, can be thus duplicated. Let us now suppose that when the ninth part of energy has been abstracted from an object, forming a kind of spirit of it, that ninth can be carried invisibly to a distant spirit-circle, with some connecting-link existing between it and the original object. As the spirits abstract more energy from the one, and put it into the other, that which was originally invisible becomes solid, and that which was solid disappears; thus the article is moved from place to place, doors and intervening objects forming no obstacle to its passage. And if it be said that in this speculation I assume that energy in some form passes through solid matter without visibly affecting it, I reply that the case is not exceptional, for, if you develop a photographic plate in a magnetic field strong enough to uphold several tons of iron, that large amount of magnetism passing through a plane where such delicate chemical reactions are going on, does not affect the development in the least, so far as I have been able to see, and I have made the experiment with frequency.

The ideas just set forth as to the philosophy of a portion of the process whereby materialized forms are produced at spirit circles, may possibly be susceptible of experimental verification. For instance, if energy is withdrawn in the assumed manner from the hand of the medium, a decrease of vital action will probably take place in that hand, which decrease can be measured in various ways. If there is a diminution in the flow or volume of blood in the hand, instruments have been devised by physiologists for registering such changes; if, again, there is diminution of heat, it can be registered by means of one of Siemens' fine resistance coils, and the changes of temperature can be read off from minute to minute, by means of a reflecting galvanometer in another room. The changes in the temperature of the blood of sick people have been recorded in this way, by placing one of the little coils under one of their armpits, and it causes them no discomfort whatever. Possibly by some of these means, when a ninth of the total energy has been abstracted from the hand of a medium to form a spirit hand, the instruments would show the change which had taken place, long before the spirit hand itself became visible to the eye.

MAY.

JOHN G. WHITTIER.

Beyond the bursting greenness of the woods,
Unto the misty, mountain solitudes,
Has April breathed her sweet and changeful moods.

But in the folded buds and leaves, and higher,
Where nest the small birds in the fir tree's spire,
Through all the world there breathes a soft desire.

A mystic influence broods o'er hidden things;
The caterpillar in his drowsy rings
Dreams purple pictures of his future wings.

A sweet presentiment fills the intense,
Clear air. The brooks hang in suspense
Among the rocks. The small grass feels a sense,

Prophetic of a joy most strange and dear.
For, lo! May lifts the door-latch of the year!

Deep out of sight, where earth's great mystery lies,
Shut up within her heart forever, flies
A thrill along the unseen arteries.

Within the tangled roots of beech and lime,
The sweet saps pulsate as they blindly climb,
And sprout their tasselled greenness ere its time.

Along the stream the whispering rushes say
To one another, how the gentle May
Brings in the sunshine of a dearer day.

And to the sweet-breathed violets that blow
An azure margin to their silver flow,
The garrulous ripples tattle as they go.

Sick with desire the lily-bells turn pale;
The wandering cowslips peep from every dale,
And daisies stand on tiptoe through the vale.

The amorous boughs bend toward her, far and near,
While May stands in the doorway of the year.

At her charmed coming, at the far South, where
It lingered for her bidding calm and fair,
The sunshine flows through all the happy air.

Aerial arches of the sunset dyes
O'er the enchantment of her presence rise,
And span the glory of the bending skies.

Now roll the minutes to the golden hour,
And now the bud fulfills the perfect flower;
Now Earth puts on her beauty's crown and power.

From the low casement of the cottage room,
To the far distance where the dim hills loom,
The lengths of meadow land burst into bloom.

A hundred brooks down-leaping whence they hung,
And seeming mad, with many a silver tongue,
Sing sweeter songs than ever yet were sung.

The birds all pipe their welcome, blithe and clear,
While May comes through the doorway of the year.

SONG.

Every one, if possible, should learn singing. The voice is our own peculiar connate instrument—it is much more—it is the living sympathetic organ of our souls. * * *

Song is the most appropriate treasure of the solitary, and it is at the same time the most stringent and forcible bond of companionship, even from the jovial and sentimental popular catch of the booth to the sublime creations of genius resounding from congregated artistic thousands assembled by one common impulse in the solemn cathedral. Devotion in our churches becomes more edifying; our popular festivals and days of enjoyment become more mannerly and animated; our social meetings more lively and intellectually joyful; our whole life, in short, becomes more elevated and cheerful by the spread of the love of song and of the power of singing among the greatest possible number of individuals. And these individuals will feel themselves more intimately connected with society, more largely participating in its benefits, of more worth in it and gaining more by it, when they unite their voices in the social harmony of their friends.

To the musician, but more especially to the composer, song is an almost irreplaceable and indispensable means of calling forth and seizing the most delicate, tender, and deepest strains of feeling from our inmost sensations. No instrument can be a substitute for song, the immediate creation of our own soul in our own breast; we can have no deeper impression of the relation of sound, of the power of melody; we cannot work more effectively upon our own souls and upon those of our hearers than by heartfelt song.

Every friend of music, therefore, should sing; and every musician who has a tolerable voice should be a master of song in every branch. Song should, also, in the order of time, be our first musical exercise. This should begin in the earliest childhood, in the third to the fifth year, if it be not possible earlier, but not in the form of instruction. The song of the mother which allures imitation, the joyful circle of children playing together, is the first natural singing-school, where without notes or masters, simply according to hearing and fancy, the fibers of the soul are first freely excited and set in vibration. Instruction in music, properly so called, should not in general begin until the second step of life's ladder, between the seventh and fourteenth year.

By far the greatest number of individuals have sufficient qualifications of voice for singing, and to justify their pursuit of the art with reasonable hope of success. Indeed very considerable and valuable vocal faculties are much more common than is generally imagined. There is certainly less deficiency of natural gifts than of persons observant and talented enough to discover, to foster, and to cultivate them.—Dr. Marx.

GERMAN TRADES.

THE Federal Council and the Reichsrath of the German Empire have just published a report concerning the employment of women and children in works and factories in that country.

There are 226,000 women over 16 years of age employed in the German Empire; 128,500 being engaged in the textile industries. There are also 566,500 adult males so employed, and 88,000 workers who are not adults. Making a total of 814,000 women and children out of a working population of 880,000.

Of the adult female workers 24 per cent. are aged from 10 to 18 years, 42 per cent. from 18 to 25, and 34 per cent. above 25 years. The proportion of married women is 24 per cent. The proportion of married in each class is—16 to 18 years, 0.5 per cent.; 18 to 25 years, 11.5 per cent.; and above 25 years, 55 per cent.

In the manufacture of cigars 34,000 women are engaged. The number of adult males employed in the branches of industry reviewed by the report being 566,500; of the aggregate of adults so employed 72 per cent. are males, and 28 per cent. are females.

In Prussia the number of men employed in the occupation reviewed is three and a-half times that of the women; in Saxony 50 per cent more; in Hesse 75 per cent. more; while in Baden the number of women so employed exceeds that of the men by 10 per cent.

The duration of labor for women in the works varies considerably. In the majority of instances they begin at six or seven in the morning, and leave off at the same hour in the evening. From 1½ to 2 hours are allowed for meals. In summer the hours of work are longer. The average working day may probably be fixed at from 10 to 11 hours.

As already stated, the number of children employed in the artisan industries is 88,000. Of these workers 24 per cent. are engaged from 12 to 14 years; and 76 per cent. 14 to 16 years; 6 per cent are boys, and 40 per cent. are girls. The juveniles engaged in the textile trades number 34,000 or 40 per cent. of the entire number of juvenile artisans. In the mine and furnace works 14,800 juveniles are employed, and about the same number are employed in the tobacco trade.

The total of artisan population being 880,500 (566,500 men, 226,000 women, 88,000 children), 10 per cent. of the workers are juveniles.—*Exchange.*

THE higher education of the Imperial University of Yeddo is now conducted in English alone, instead of English, French, and German as formerly.

There are now growing in the streets of Washington 27,700 shade trees, 19,000 of which have been planted within the last three years.

A remarkable example of the influence exercised by the imagination is afforded by the case of a man on whose remains an inquest was held on Wednesday at St. James's Vestry-hall, and who died last Friday under the following circumstances. Having complained of illness, his wife gave him by mistake a draught out of a lotion bottle marked "Poison." The mistake was immediately discovered, and the deceased, exclaiming that he was poisoned, expressed his certainty that he should die. He did die the same afternoon, notwithstanding the efforts of the doctors to save him. Yet there was nothing, according to the medical evidence given at the inquest, in the contents of the bottle to injure him. The bottle, which had not been used for some years, originally contained prussic acid. This had however evaporated, and at the post-mortem examination not the slightest trace of poison was found in the body of the deceased. His death, as the jury found by their verdict, was caused by a sudden failure of the heart's action owing to the fright arising from the belief that he had swallowed poison. It is true that the unfortunate man was laboring under heart disease, but he might possibly have survived for years had it not been for this untoward incident. The story should be a lesson to nurses and others who have charge of the sick to refrain as far as possible from those dispiriting and gloomy observations they are too often in the habit of addressing to their patients. Many persons probably die owing to the belief that they are going to die.

—*Pall Mall Budget.*

THE Russian Government some time ago ordered an inquiry into the revenues of the monasteries and convents of the Empire, with a view to the complete reorganization of those institutions, and, although great difficulties were encountered in carrying out this task owing to the obstructiveness of the ecclesiastical authorities, it has now been completed. The total number of the monasteries and convents in Russia is 540, and they have eight different sources of revenue. These are, the produce of the lands attached to the religious houses; the subsidies paid by the Government; the offerings of pilgrims; the collections made in churches and chapels, and by wandering friars; payments for tombstones, chapels, etc., in the cemeteries; the profits of the hotels, inns, and pilgrims' houses attached to the monasteries; the receipts of their shops and factories; and the interest on their funded property. The Russian monasteries possess 2,800,000 morgens of land, with a

great number of mills and hunting-grounds, and numberless very productive fisheries. The total of all these revenues is estimated as at least 9,000,000 roubles 2,000,000 of which belong to the three great houses of Kieff, Moscow, and St. Petersburg; the subsidies paid by the Government to other monasteries amount to 400,000 roubles. The average revenue of each monastery or convent is from 300,000 to 800,000 roubles, and each monk and nun costs about 158 roubles a year. The charities, etc., founded by the religious houses, on the other hand, are of very trifling extent. The total number of hospitals attached to them is 102, with 1,500 patients; twenty-three of them are kept up entirely by private benefactors, and the rest are all more or less supported by the State. Of late years, it is true, some monasteries at the instigation of their episcopal superiors, have given up a portion of their revenues for the ecclesiastical training institutions, but the sums thus applied have been small. It is now proposed to establish a central administration for the management of all monastic property in the empire, to fix a budget for each monastery and convent, and to devote the surplus of revenue to the support of ecclesiastical training-colleges and of the lower clergy.—*Ibid.*

SCRAPS OF CORRESPONDENCE.

"I greatly like your sensible protest against the insensate custom of celebrating the 4th of July by powder-burning. I would not care to have the number of holidays made fewer, but, for Heaven's sake, do let us enjoy them in safe and peaceable ways. In many a village in this country you may find one or more men who have lost one or both arms. On inquiring what untoward accident they have met with, you learn that their arms were ingloriously blown off at the mouth of some small, noisy brass cannon which they were serving on the Village Green on the 4th of July. These men and their families are of course supported through their lives by the towns which hired them to make the din; and where, we stupidly ask, is the profit?"

From *Table Rock, El Paso Co., Colo.*—The catholic spirit of the AMERICAN SOCIALIST and its claim as a successor to the old *Harbinger*, aroused in me much of my old enthusiasm for Association. I can see anew, with the mind's eye, my old companions in the Phalanx movement as well as dear Community friends at Oneida. I look back to the days passed in the endeavor to realize a better state of society than that of the competitive system (or no system) as the happiest of my life; yea, and I believe they were the days in which I could and did do more for the benefit of my fellow human beings than I could in isolation. And in serving our fellow-men we serve God, the true end and aim of our being.

A. D. W.

CHOWDER.

Telegraph rates tend downward.

Col. Jerome Bonaparte will visit Newport this summer.

The Sultan of Zanzibar agrees to abolish slavery in his dominions.

A House Committee recommends the closing of all but two or three of the U. S. navy-yards.

Moody and Sankey have been preaching to large audiences in St. Louis.

Entertainments are a part of the *materia medica* of Bellevue Hospital.

Plymouth Church has by unanimous vote excommunicated Henry C. Bowen.

Mr. William H. Barnum has been elected to the U. S. Senate by the Connecticut Legislature.

The British Government refuses to support the memorandum of the Berlin Conference.

White ants have a fondness for literature. Harvard Library is in danger of destruction by them.

The private art treasures of New-York are to be exhibited to the public during the summer.

Lieut. Cameron shrewdly proposes to explore Africa from the west, with Zanzibar assistants.

The Centennial authorities, to prevent fraud, attach to each free ticket a photograph of its holder.

Balls weighing one ton are pitted against iron plate of 22 inches thickness. What will the end be—plowshares and pruning-hooks?

Herbert Spencer's steady application to work has brought on nervous exhaustion. He now limits himself to three hours' study a day.

A statue of Silence, representing a female figure in a warning attitude, has been placed in Masonic Hall, New-York. Wouldn't a male figure be more fitting?

Congress by special act allowed the daughter of Gen. Sherman to take from the Custom-House, free of duty, the diamonds presented her by the Khedive of Egypt. Their value is \$300,000; duty \$60,000.

A gas-explosion in the Capitol, D. C., killed one man. Gas frequently leaks in that building during sessions of Congress and rolls over the country in great volumes, but its effect on the lives of men is not always so marked.

The Softas, persons connected with the mosques, in Constantinople, numbering some 10,000 have complete control over the lower classes. Recently they have even threatened the Sultan, and compelled him to change two of the highest officials in the empire to suit their wishes.

A Philadelphia correspondent of the New-York *Times* commenting on the display in Machinery Hall, says that the

United States most excel in stationary engines, locomotives, machine tools, printing-presses, sewing-machines, pumps, piping, tubing and fire-engines.

The Reform Conference resulted in an address appealing to the people to support for the Presidency a candidate "whose name is already a watchword of reform;" "whose life will be a guaranty of his fidelity and fitness." An Executive Committee was chosen to carry out the plans proposed in the address, and re-convene the Conference if necessary.

Mr. Henry Pitman, a reporter and teacher of phonography at Manchester, brother of Isaac Pitman, the well-known author of a system of shorthand, has been sent to prison for fourteen days, for not having his child vaccinated; and, like Bunyan, only a very long way below the thinker, has issued a pamphlet of *Prison Thoughts*. Those who are interested in Mr. Pitman's objections to vaccination will find them here fully stated.

Pres. Grant startled the political circles of Washington on May 22, by changing two members of his cabinet: Attorney-General Pierpont takes the English mission; Judge Taft the Attorney-Generalship; and J. Donald Cameron, son of Senator Cameron, becomes Secretary of War.

ANSWERS TO CORRESPONDENTS.

"Is there any good reason why eggs, fruits and vegetables should not be bought and sold by weight?"

None that we can think of; and it certainly would render impossible a great amount of swindling now carried on.

L. T. M.—You will find the "Appeal to Associationists" by William H. Channing in the History of American Socialisms, page 530. If you are interested in studying Socialism you can find no more reliable work upon the subject than this history. In connection with Nordhoff's "Communist Societies of the United States," it will give you a very complete view of the socialistic movement in this country, past and present.

"I have been experimenting lately upon the subject of hypnotism. Probably you are familiar with the fact that if you place a hen down in front of a chalk line, or rapidly draw a line in front of the prostrate 'biddy,' she will remain in that position quite awhile. I always understood that the chalk line was the cause of the phenomenon, but I find that the hen will lie just as quietly without a line as with one. Can you explain it?"

The chalk-line theory has been pretty well exploded by numerous experimenters. The rational explanation of the phenomena is that the fowl or bird is under the influence of fear. It knows that it cannot escape, therefore it does not try, until something happens to break the spell. It is simply a "charmed" bird—charmed by fear—charmed as a mouse is after it has made a few efforts to escape from the cat and finds it cannot.

"Was Albert Brisbane ever a member of any Phalanx or Association? Did he invest his capital in any of the experiments his writings had so great an influence in starting?"

We are unable to learn that he was ever practically connected with any Socialistic experiment.

To S. S. O.—The eagle speculation you inquire about was a lamentable failure. We had two eagles of the bald-headed variety so common in this section. We built an elaborate cage or eagle-house, including a supply of running water, and fondly hoped that they would take kindly to a civilized life. But they didn't. One died from the effects of a wound received in capturing it, while the other, after nearly beating itself to death in its vain efforts to escape, was found missing one morning. We suspected that some one of a tender heart had quietly opened the cage door and set the captive free; and—well, a good many were not sorry.

To L. T. W.—Do not be discouraged about writing if your articles are "cut up" more or less. Some of our best writers have had their productions "cut up" in more ways than one. Some of those very articles which you refer to as "reading so easy" have been "cut" and re-modeled and even rewritten more than once.

"In the 7th number of the SOCIALIST, Tomasso Campanella is classed among the theoretical socialistic teachers. His name is new to me, and I would like to know what were his peculiar socialistic principles, and what he did to promulgate them."

Tomasso Campanella, though by some classed as a socialistic writer and teacher, more properly belonged to the school of metaphysical philosophers. Yet he devoted much of his attention to the study of government. He was an Italian philosopher and Dominican monk, born at Stillo, in 1568. At an early age he showed indications of great mental power. In 1591 he published his celebrated work called "Philosophy Demonstrated by the Senses." On a charge of conspiracy against the government he was confined in prison twenty-six years, during which time he wrote several of his works. He was released in 1626 by Pope Urban VIII. In 1634 he went to Paris, where he was cordially received by Richelieu. Among his works of note were, an "Introduction to Philosophy," "A Treatise on Metaphysics," "Five Parts of Rational Philosophy," a treatise upon the Spanish Government, and numerous other works upon philosophy, metaphysics, government, etc. He died in Paris in 1639.

"Can you tell me when the 'American Union Associationists' were organized, and who were the principal leaders? It was about 1846 or 1847, but the exact date I cannot find."

"The New England Fourier Society" met in Boston on the 27th of May, 1846, and appointed a Committee, consisting of Messrs. Channing, Brisbane, Dana, Shaw and Carew, to prepare a Constitution for a new Society, to be called the "American Union of Associationists." At a subsequent meeting Horace Greeley was nominated President; W. H. Channing, Domestic Corresponding Secretary; F. G. Shaw, Treasurer; Geo. Ripley, C. A. Dana, Albert Brisbane and others, Directors.

"How many World's Expositions have there been?"

Six. The "World's Fair at London" in 1851; the "Crystal Palace" in New-York in 1853; the "British Industrial Exhibition" in London in 1862; the "Paris Exposition" in 1867; the "Vienna Exposition" in 1873; the Centennial in 1876.

"I see by the papers that the late Judge Dowling died of Bright's disease of the kidneys. What is Bright's disease? and what is its cause?"

Bright's disease of the kidneys is an acute inflammation of the secreting cells of the "convoluted tubes." This leads to a gradual destruction of the peculiar secreting character of the kidney and causes dropsy. This disease is often the "sequel," or effect of scarlet fever and diphtheria. As a primary affection it is often the result of intemperance.

To "Ben-Zine."—You are mistaken. There are several "distillates" from crude petroleum which are more volatile than naphtha. Beginning at the lightest we have: 1. *Cymogene*, specific gravity 110° Beaumé; boils at 332° Fah. 2. *Rhigolene*, sp. gr. 100° Beaumé; boils at 65° F. 3. *Gasolene*, sp. gr. 97° B. 4. *Naphtha*, sp. gr. 70° to 76° B.; boils at 180° F. 5. *Benzine*, sp. gr. 65° B.; boils at 300° F. 6. *Kerosene*, sp. gr. 45° B.; boils at 350° F. 7. *Lubricating oil*, sp. gr. 29° B.; boils at 575° F. 8. *Paraffine*, sp. gr. 0.87°; fuses at from 100° to 150° F.; boils at about 698° F. Cymogene is used in ice machines, its rapid evaporation producing an intense cold.

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This handsome volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

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